in fine sentiment, or a wild speculatist; and, with no great end before him, he fails in accomplishing any work that may promote the welfare of the race. The SUPERSTITIOUS MAN vacillates between hot and cold, between hope and fear, between self-confidence and despondency. He is afraid to act, lest offence be given to the God he fears; and afraid not to act, for the same reason. He is ever restless, but his activity may be as frequently exercised in spreading misery as in propagating good. It is FAITH in a living God, the Governor of nature, which calls forth the energies of heaven-born souls, which sets them forth in the work of relieving misery, uprooting corruption, stemming the tide of depravity, and helping on the amelioration of the race in knowledge and virtue.

It is curious to observe how extremes meet, just as we find the farthest east and west meeting in the figures constructed on our globes. Atheism and pantheism may seem to be utterly opposed, and yet they agree in more than they differ. The pantheist, when compelled to explain himself, is landed in atheism; while atheism, seeking to screen its nakedness, would fondly clothe itself in some of the illusions of pantheism. The regular laws, and the mechanical successions which the one recognises, do not differ essentially from the principles of order and development, of which the other delights to discourse so profoundly, and yet withal so unmeaningly. The ideas of which the one dreams are as difficult to grasp as the blank void which the other creates.

It has often been observed that superstition, in the natural recoil of the human mind, leads to atheism. [a] "Superstition," says Plutarch, "both led to the production of atheism, and when it was gendered, furnished an apology—not, indeed, just and fair, but still not devoid of plausibility—for its continuance. For it is not because persons see anything blameworthy in the heavens, or faulty and irregular in the stars, in the seasons,

in the revolu-
tions and motions of the sun around the earth which are the
cause of day and night, in the nourishment provided for living
creatures, or in the production of fruits, that they concluded that
there is no God in the universe; but the ridiculous works and
manifestations of superstition—its spell-words, its movements,
its juggleries, its charms, its circumambulations, its drummings,
its impure purgations, its filthy acts of supposed chastity, its
barbarous and unlawful inflictions of punishment and affronts